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When De Sun Shines Hot.

By James E. McGirt.

No, dere ain't no use er workin' in de blozin' summer time, When de fruit has filled de orchard an' de berries 'end de vine, Dere's ernuf ter keep us libin' in de little gyarden spot— An' dere ain't no use'n workin' when de sun shines hot.

Fur I'ze read it in de Bible 'bout de lilies how dey grow, It was put in dere er pu'pus dat we working men mould know. Dat dis diggin' an' er a grabbin' wusn' ment in our lot— An' dere ain't no use'n workin' when de sun shines hot.

Does yer hyar de stream er callin' az it crawls erlong de rill? Does yer see de vines er wavin' biddin' me ter kum'n an' fill? 'Whar's m'look'n line? Say, Hannah, gimme all de bait yer got, Fur dere aint no use'n workin' when de sun shines hot.

Late at eve I kum hume strollin' wid a bunch o' lubbly trout, Hannah she commence ergrinnin' little Rastus 'gin ter shout, Soon de hoe-cake is er bakin', fish er fryin', tablesot— No, dere ain't no use'n workin' when de sun shines hot.

—Ex.

WORK, IS THE NEGRO PROBLEM

Prochlers, Says Washington, must Take The Unpopular Side Of Present Problems.

Over ten thousand persons attended the Negro Baptist convention at the National Exposition building, September 17th, and listened to addresses by Booker T. Washington and the Rev. Dr. Dean Richmond Babbitt, of New York.

Dr. Washington addressed himself to the church delegates and in the course of his speech said: "In a large degree the Negro minister, during the last twenty-five or thirty years, has been the preserver of peace and harmony between the races; but for the forbearance and patience and gentle tact of the Negro minister many race riots would have occurred in our country.

"In a peculiar sense you will find more and more that it will become the duty of the Negro minister to take the unpopular side of many public questions. What we need in an increasing degree is that kind of leadership in the pulpit that is willing to stand adverse criticism, to be misunderstood and even abused for the sake of the right. Our people do not need flattery so much as they need facts.

"You will find one of the problems that is going to press more seriously upon you for solution in the near future than in the past is the one of employment for our people, especially in Northern cities.

"We can only hold our own in the world of labor and industry by teaching our people to do a thing as well as anybody else, by teaching them to perform common labor in an uncommon manner.

"We cannot hold our own in the labor world unless we are constantly taking advantage of every

opportunity to improve ourselves. *** Bishop Chandler of Georgia stated, in my opinion, the heart of the race question a few days ago, when he said that each race should try to correct the evils among its own people, and that the white race should cease abusing the Negro at long range and that the Negro at the same time should cease his cross-fire at the white man. It will be to our interest in every manly, straightforward manner to cultivate the friendship of people among whom we live."

Dr. Babbitt delivered a lecture on "The Negro and the Nation." He contended that the real Negro question before America is to give the highest possible development of American manhood. He said that voluntary, economic, industrial, persuasive transplantation from the congested and illiterate black belts of the South to the regions of the North and West should be immediately attempted and slowly and systematically carried on. Some of the practical and speedy benefits to the illiterate, superstitious and morally inadequate Negroes of the congested black belts of Mississippi, Alabama, Georgia, Florida and Louisiana, he said, would be their rearing, moral and intellectual expansion and general uplifting in the different and better industrial and educational conditions of the North. The North ought not to object, for this, he said, is truly a national problem and not a sectional one.

—Ex.

THE INSTINCT OF OWNERSHIP

From the K. C. Journal.

George Ade, the humorist, has become a prosperous man thru his newspaper work and the sale of his books. Recently, according to a published anecdote, one of his friends asked him what he did with all his money. "Charley" said Ade, "out in Indiana there are 180 acres of green grass, surrounded by a fence. I own them. In the middle of that 180 acres there is a bunch of calm, solemn, white-faced cows. Now, it doesn't matter what the money kings of Wall street may do to the country, nor does it avail whether we have domestic or international complications to vex us, those cows out there in Indiana will go on eating that grass just the same."

We are reminded of this anecdote by some of the literature recently distributed by the socialistic organizers who make their headquarters at Girard, Kans. "No man covets land," said this socialistic propaganda, "only as he is forced by our wicked system to own it or starve. We may be sure that if the hearts of mankind were followed, the ownership of all land would be cheerfully merged into the socialistic whole, for the aboriginal man had no tho't of claiming a tract of his own."

When Ade got a little money he put it at once into land and white-faced cows. It will be observed that he says the cows will go on eating grass, not that he will go on profiting from his acres. And it isn't a question of profit with Ade or any other man, unless he be a speculator or practical farmer, when investing in land. It is

(Continued on page 4)

NEW LIFE IN PROHIBITION.

From the K. C. Journal.

Heretofore those who were opposed to prohibition have referred to the European countries, except Great Britain, as examples tending to show that the drinking of alcoholic beverages, if the use is habitual, universal and long continued, begets moderation eventually without the necessity and intervention of the law. It therefore creates surprise to learn that even Germany and Latin nations, where the genial influence of beer and wine was supposed to work nothing but peace, good will, contentment and happy fellowship, there has recently arisen a prohibition movement emanating from the government and higher classes of society, advocating and actively striving to bring about total abstinence.

The imperial health office at Berlin has compiled the statistics regarding the use and effect of alcoholic drinks in Germany, and in a pamphlet has expressed alarm for the health of the empire. The liquor habit last year cost the nation \$622,000,000, or \$35 for every inhabitant over 15 years of age. The impairment of bodily and mental vigor and working ability of the people, directly traceable to the use of liquor, is distressingly noticeable, and so the government health office has indorsed total abstinence. A prohibition bill has been proposed. One feature forbids the extension of credit by saloonkeepers to their customers; another requires cold foods and soft drinks to be served at all saloons. This legislation according to American standard is crude, but it shows that in that nation which is longest habituated to beer drinking its evils are most pronounced and feared.

The French government has awakened to the realization that the use of liquors is one of the greatest curses of France. Two-thirds of the inmates of the asylums and a large percentage of the patients in the hospitals in that nation are the victims of abstinence and other popular drinks. Abstinence thru moral suasion and restriction of the liquor traffic by creating a state monopoly of alcohol are the remedies suggested to avert the danger which threatens to sink that nation into a state of degeneration.

These two countries have been the most advanced in Europe in the reform movement, which seems to be becoming continental in its scope. Switzerland arrests everybody showing the slightest evidence of intoxication, and each canton in that little government appropriates 10 per cent "whisky" receipts to agencies employed in combating the drinking evil. In Belgium the taxes on spirits have been increased. In Holland a league has been formed to fight the use of spirits.

Austria is considering a law to send drunkards, after ten convictions, to the reformatory, while Norway already has such a law in force. The sentiment is now pretty well formed thru-out the civilized world that the use of intoxicating drinks is a practise which legally and ethically can and should be placed under governmental control or restraint.

OPENING DAY GEO. R. SMITH COLLEGE

Sept., 22, was opening day. The interest felt in the institution was shown by the presence of a large number of visitors as well as by the unusual number of students reporting for the beginning of the term. Dr. Gillum of St. Louis, Revs. B. F. Abbott of Springfield, H. G. Gibson of Clinton, Jas. Harris of Kansas City, J. A. Clark of Independence, W. A. Bohannon and J. P. Bishop were among the ministers from out side of Sedalia, while the home city was represented by Revs. Davis, Ball, Alexander, Drs. Martin of the first M. E. church, and Buechner of the German M. E. church.

After opening hymn and introduction by President Lowe Rev. John A. Clark of Independence led in prayer. In recognition of the 22nd, as Emancipation Day, Dr. Gillum made an able address. Rev. B. F. Abbott made an earnest patriotic speech and spoke in fitting appreciation of the gift of a beautiful bunting flag by Mr. George McLaughlin which floated for the first time over the College. He was followed by Rev. Alexander on the theme of Christian education, and Rev. James Harris gave an excellent eloquent address on Industrial and

higher education. On account of the unavoidable absence of Dr. Mason the Ground-breaking oration and ceremonies were deferred to a date when can be present.

President Lowe then reported the amount on hand in the Industrial fund as \$88.90, with \$50 more available on call. To this amount was added the collections as follows:

A. W. Rhodes	\$5.50
Mrs. Jones (Neb.)	.50
Mrs. Royston	.50
Lyda Long	2.80
Rev. B. F. Abbott	1.00
G. Jefferson	1.00
Rev. R. L. Davis	7.50
R. Q. Wright	5.00
Julia Nelson	1.00
Annie Woods	2.75
Rev. J. J. Clark	3.00
Belle Wiley	2.50
J. M. Jackson	2.00
Rev. Wm. H. Smith	.50
Luther Grant	.50

Total \$36.05,

making in all on hand \$124.95.

It is the purpose to put in the foundation of the Industrial Building as soon as the counsel and approval of Dr. Mason is secured.

The evening was given to a reception and social and the evening was spent in an enjoyable manner.

EMANCIPATION CELEBRATION.

22 SEPTEMBER MADE OCCASION OF PATRIOTIC DEMONSTRATION AT MEXICO, MO.

Mr. Editor, please allow us space in your valuable paper for the following brief:

The colored people of Mexico, Mo., celebrated the proclamation of their Emancipation issued by Abraham Lincoln, the first president of the republican party of the United States of America, September the 22, 1862, on last Tuesday September 22, 1903 at Hamilton's park South-east of Hardin College, in a very befitting manner. The celebration was under the auspices of the three Negro Methodist churches of this city. Excursion rates were granted by the two great railway systems centering here. No pains were spared by the pastors or their congregations to render the occasion worthy of the patronage of every attendant. The management express their regrets that, though the home band exercised themselves by practising for and playing on July 4 1903, which was right and just to celebrate the Declaration of Independence, and yet proved themselves at the last, unwilling to furnish music for their own people to celebrate this all important day the date of the issuing our Emancipation. Nor did they even inform us until a few hours before they were expected to be present thereby, not only depriving us of their services but also of the time to secure the services of any other band. We express the hope that the day is not far distant when the Negro who would be thought intelligent will indicate the same by helping instead of hindering

the progress of any worthy movement engaged in by the race, for the purpose of proving their patriotism, and appreciation of the past favors of National government, and too, to teach the rising generation to have a heart to the Nation's interest by qualifying morally, religiously and politically to perform the duties of a true American citizenship. The people were entertained in the evening at the A. M. E. church by an address by Rev. J. G. Hayes, and the very appropriate and well timed remarks by Rev. P. S. Cheatham who introduced him. The management also wishes to express their gratefulness to Messrs. Lee and son for the unreserved use of the park, also to many friends whose hearts are on the right side, and whose sympathies are ever active to every favorable word or deed. We inform the public that the gross receipts were \$61.90. Incidental expense \$40.10. All bills were settled by 12 o'clock Sept. 23 '03

J. D. Evans, chairman,
P. S. Cheatham, sec.

THE BIBLE.

By Nettie Lewis

The bible is a book which men will not suffer to grow old. There are no sentences in all the pages of history, that are more consoling than those in the Bible. It is a treasure to the poor, a solace to the sick, and a support of the dying, while other books may amuse and instruct in leisure hours. There are none that instruct as the Bible. Guilt disappears and death vanishes at the touch of its holy inspiration. Reading this book creates light, in darkness, and it alleviates the sorrows that admit of no other alleviation. There is something in the spirit